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Addenda et corrigenda.—By WASHBURN HOPKINS, Professor
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1. *A Sanskrit parallel to Thucydides'*
'automatic' conflagration.
 2. *Lexicographical notes.*
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1. A Sanskrit parallel to Thucydides' 'automatic' conflagration.

IN ii. 77 Thucydides says that fire was produced ἀπὸ ταῖς ῥαμάροις through the friction of branches rubbed against each other by the wind. In the second volume of his *Vedische Mythologie*, which has just come to hand (p. 151), Hillebrandt quotes Crooke to show that jungle fires originate thus at the present day. But literary allusion to this is not wanting. In the Sakuna Jātaka trees are said to produce fire by rubbing their branches against each other, and in Mbh. xii. 149. 8–9 we read: *babhrāma tasmīn vijane . . . tato drumāṇām mahatā (C. -ām) pavanena vane tadā udatiṣṭhat sa (C. -ata) saṁgharṣāt sumahān havyavāhanaḥ*.

A curious passage of cosmological content in the same book, 183. 13–14, ascribes fire to the friction of air and water: *vāyuh . . . ākāṣasthānam āsādy praçāntīm nā 'dhigacchati; tasmīn vāy-ambusaṁgharṣe dīptatejā mahābalaḥ prādur abhūd ūrdhvaçikhaḥ kṛtvā nistimirān nabhaḥ*. This is primaeval fire, which dispels the original darkness of the firmament, and is caused by wind arising and fretting the water. This fire then falls as a solid mass and becomes the earth: so *'gnir mārutasam-yogād ghana-tvam upapadyate; tasyā 'kāṣaṁ nipatitaḥ snehas tiṣṭhati yo 'paraḥ, sa saṁghātatvam āpanno bhūmitvam anugacchati* (ib. 15–16).

In Mbh. vii. 20. 38 fire is kindled even by the friction of tusks in battle: *dantasaṁghātasaṁgharṣāt sadhūmo 'gnir ajāyata!*

I would suggest that this phenomenon of 'automatic' fire may be alluded to as early as the Atharva Veda, where, xii. 1. 51, it is said that as "the wind speeds . . . causing the trees to move and the wind blows back and forth, flame breaks out [blows] after it":

*vāto mātariṣvė 'yate . . . cyāvāyaṅ ca vṛkṣān,
vātasya pravāṁ upavāṁ ānu vāty arcīḥ.*

Compare R.V. viii. 43. 8: *arcīṣā jañjanābhāvan agnīr váneṣu rocate*. In the Atharvan passage the *arcīṣ* may of course be lightning, but it should be noticed that the phenomenon is said to occur not in the air, but apparently on the face of the earth, *yásyām*.

2. Lexicographical notes.

The asterisk prefixed to words indicates that earlier (epic) references are given than those found in PW. or pw.; or that the words are not found there in the form shown here, e. g., *adhikatā, tiṣya*; or that they are there found starred or not found at all, e. g. *meṣāṇḍa, prātyavāyika*. Unstarred words have some interest, as explained in each case. R. indicates the Bombay edition; B., Gorresio.

**aṭṭahāsa*, add °*ān vimuñcantāḥ*, R. vii. 6. 55; earliest case.

**aṇḍa* in the sense of *viphalāṣ ca kṛto deva meṣāṇḍo 'bhūḥ sureṣvara*, R. B. vii. 38. 29. See *meṣāṇḍa* in PW.¹

**adhikatā* (= °*tva*), *sthānā*°, 'superior position,' R. vii. 30. 25.

apsarā, add R. vii. 56. 13 (= B. 58. 12 °*āḥ*): *Urvāṣī paramā-ṣsarā* (sic).

abhayaṁkara, add to R. iv. 22. 30, Mbh. vii. 21. 34 (both epics, between R.V. and P.).

aha = *atha*! Comm. to R. ii. 54. 37: *ṣarvarīm adya tavā 'grame uṣitāḥ smo 'ha vasatīm anujānātu no bhavān*.

ahatavāsas also occurs in R. ii. 91. 64, *sarve cā 'hatavāsasaḥ*.

ākulāvartā (Sarayū), add to *Tamasā* (v. s. *ākula*), R. vii. 110. 2.

āvalī, short in R. vi. 69. 36-37, but long in the same verse B. 49. 22-23.

kathā, in *svasvanāmakathām (uktā)*, R. vi. 42. 44.

**kṛtaghnaghna*; °*āya devāya namaḥ*, R. vi. 105. 20.

**gaṇe* (= *gaṇayāmi*); *mānuṣān na gaṇe*, R. vii. 16. 42.

gam + *samadhi* as study; add (to reference from Manu) Mbh. xviii. 5. 67.

**cara*, PW. 2. e), starred in pw.; *carabudhāv iva*, Mars and Mercury, R. B. v. 5. 23; usually as in B. iv. 12. 25, *budhāṅgāra-kāu*, or *aṅgārabudhāu*.

¹ Starred in pw.

***cikīrṣutva**, *striyāḥ priya°*, R. B. ii. 113. 6.

jayāvaha, 'victory-bringing,' rare; add *ādityahṛdayam* . . *jayāvaham*, R. vi. 105. 4 (not in B.).

***tiṣya**, as masc. = *kali* (starred in pw.); *tadā tiṣyaḥ pravartate*, R. vi. 35. 14 (B. *tretā*).

***tvara**, **tvarāt** = *tvarayā*; add to reference from "nur Bhāg. P." (pw.), R. vi. 78. 6.

duratikrama, add, to *kāla* in PW., *kālo hi °aḥ*, R. iii. 73. 26; of *dāiva*, ib. vii. 50. 4 and 18.

dviguṇīkṛta. There are references enough to later literature, but the word also occurs in one epic phrase, *dviguṇīkṛtavikramaḥ*, Mbh. vii. 19. 9 and R. B. vi. 82. 179 (not in C.).¹

nārāyaṇālaya, R. vii. 6. 31. Add to other gods mentioned in PW., s. *ālaya*. This combination unique?

nāigama (in further illustration), Vedic: *japan vāi nāigamān mantrān*, R. vii. 34. 18; 'trader,' *taṁ ṛtvījo nāigamayūthavallabhāḥ* (*pratustuvuḥ*), R. ii. 106. 35 (representatives of the three Aryan castes);² not in B.

***parikha**, sic, R. vi. 42. 16. The Commentator says (of course) *puṁstvam ārṣam*.

puṇyabhāj, add (in pw.) R. vii. 17. 6: *yena saṁbhujyase bhīru sa naraḥ puṇyabhāj bhuvī*.

pratikriyā in R. vii. 17. 4: *na hi yuktā tavāi* (a pretty girl) 'tasya rūpasyāi 'vaṁ *pratikriyā*. The Commentator says *idam ācaraṇam* as if *na yuktam tapasi sthātum*, which follows. But the sense is rather, "you ought not to injure your good looks by asceticism," PW. 2).

***prātyavāyika**, R. vi. 64. 8, sic, but *prāty°*, B. 43. 8 (*phalam*).

***mahākūpa**. I find only lexicographic citation for this word, which occurs (first) in R. v. 47. 20 (*ivā 'vṛtas tṛṇāiḥ*).

māhāprasthānika (*m vidhim*), sic, R. vii. 109. 3 = *māhāprasthānikīm vidhim*, B. 114. 3.

muhūrtakam, add, to reference in Mbh., R. B. vii. 13. 15 (not in C.). One of several cases of Mbh. R. B. versus C.

¹ Apropos of epic phraseology, I may mention that my collection of epic phrases identical in Mbh. and R. now numbers over two hundred, besides those already published in *Amer. Journal of Philology*, xix. 138.

² The latter quotation is given in PW. s. v. *vallabha* as 'liebling.' The Commentator defines the compound *yūthavallabhāḥ* as *raṇamukhyāḥ*, and I think he is right, *vallabha* having the meaning of pw. 1) b) (starred). The high priests, the leaders of the guilds, and the generals are meant.

mūla = **samīpa**, add R. v. 28. 17: *udbaddhya venyudgrathanena śighram, aham gamisyāmi yamasya mūlam*. Usually *sādanam* or *kṣaya* in this connection. The unimportant form *venyudgrathana* = °*grathana* is probably made for the verse. I do not find it in PW.

***meṣāṇḍa**, no ref. in PW. pw.; see **aṇḍa** above.

rājamātra. Worth citing for the phrase retained in epic is R. vii. 31. 3: *rājā vā rājamātro vā*. Comm.: *rājā* = *kṣatriyaḥ*, *rājamātraḥ* = *akṣatriyaḥ kevalaprabhuḥ*. PW., s. v. "Jeder der auf den Namen *rājā* Anspruch hat," or (under *mātra*) "jeder der *rājan* heisst, ein *kṣatriya* überhaupt" (explaining the same old phrase).¹ The word *rājan* is often used in the epic for *kṣatriya* (as caste-man) = *rājanya*.

***cūdraghātin**, epithet of Rāma (not registered), R. vii. 76. 27 (not in B): *surā hi kathayanti tvām āgataṁ cūdraghātinam*. Compare *cūdraghna*.

***ṣaḍardhanayanah** (*ṣṛimān mahādevo vṛṣadhvajah*), R. vi. 117. (119). 3; the same with (B.) *sa ca trinayanaḥ*. Not registered.

saptadvīpasamudrā prthivī, R. vii. 37. pr. 1. 56 may be added to citations under *saptadvīpa*.

samatā. To illustrate with one more example what is already well illustrated in PW.: R. vii. 59. pr. 3. 20: *ṣatrāu mitre ca te dr̥ṣṭiḥ samatām yāti Rāghava*; 21, *yasya rusyasi vāi Rāma tasya mṛtyur vidhāvati, gīyase tena vāi Rāma Yama ity abhivikramah*. But *vidhāv* is used here in rather an odd way, perhaps an *apapāṭha* for *hi dhāvati*, as in B. 64. 21. Note Rāma as Yāma.

***Samvṛta**, name of a hell in R. vii. 53. 6: *pāurakāryāṇi yo rājā na karoti dine dine | samvṛte narake ghore patito nā 'tra sañcayah*. B. has *sa mrto . . pacyate*. The Commentator recognizes the word *saṁvṛta*, and explains it as 'stifling,' *vāyusparcāhina*. Perhaps the *pādas* are taken as one euphonic whole and *saṁvṛte* stands for *asaṁvṛte*, the hell of Manu iv. 81: so '*saṁvṛtaṁ nāma tamaḥ . . sajjati*, which is supported by Vas. xviii. 15: so '*saṁvṛtaṁ tamo ghoram . . prapadyate*. On the other hand the *saṁvṛtaṁ loke* of Kāuṣ. Up. i. 1 may be compared.²

¹ In pw. the second definition is, "ein Mann fürstlichen Ansehens."

² Here one might fancy that the king was anxious to know whether the priest was going to sacrifice in such a way as to send the king to hell; but probably in that case no special hell would be mentioned.

sulohita, R. vi. 41. 18, to be inserted between citations from Upaniṣad and Purāṇa.

hiranya, 'silver,' Comm. to R. i. 74. 5 ; ii. 76. 15 ; vii. 91. 21. The last passage reads : *suvarṇakoṭyo bahulā hiranyasya gato 'ttarāḥ* (in 94. 20 the antithesis is 'gold and wealth,' *dravya*). On all these passages the Commentator remarks that *hiranya* is *rajata* (i. e. *rajatam hiranyam*) in distinction from *suvarṇa*, gold. The meaning is most pronounced in the last quotation, which may be added to the first two already given in PW. 1) a).

Slight as is the gain in thus enumerating here and there an additional passage or an occasional newly-found word, I think it is a real gain from two points of view, and I take this opportunity to specify them. In view of the monumental work of our great lexicographer, it would seem like casting a useless pebble on a full beach to add even much more, and I may say once for all that the minute study of the great thesaurus of Böhtlingk (PW. and pw.) required by the contribution of even one new word or reference only accentuates one's admiration for the marvelous completeness of the collection and the indefatigable thoroughness with which it has been made. It seems impossible that any one should be able to register thus fully the minutiae of so enormous a literature.

But the gain in adding a mite is two-fold. In the first place it brings out more clearly the reliability of the native scholars, whose words have at times necessarily been incorporated without citation. It is also a pleasure to remove the half-incredulous star which blots *meṣāṇḍa* and such words, accepted only on authority and without literary evidence. Secondly, it is agreeable to one's historical sense to uncover any links between the old and new and show that a connection really existed ; to know that *abhayaṁkara*, for instance, is found between R. V. and Purāṇa, and then to establish its epic currency by showing that the Mahābhārata as well as the Rāmāyaṇa has the word. To me any such laying-in of the historical picture is its own reward, however faint the mark made. At the same time it is proper to acknowledge one's own fallibility. In my last list, vol. xx. 1, p. 19, I was in error in citing *vārtānukarṣaka* as a compound not in the Lexicon.

I subjoin some manoeuvres of wrestlers, R. vi. 40. 23 sq. (not in B.). They are described in 18 : *ālingya bāhuyoktrāḥ saṁyojayām āsatur āhave*. They then begin their tricks :

*maṇḍalāṇi vicitrāṇi sthānāṇi vividhāṇi ca
gomutrakāṇi citrāṇi gatapratyāgatāṇi ca.*

These are found in the Mahābhārata.¹ It seems to make little difference whether the tricky opponents are on foot or in a chariot; the terms of the art remain about the same. The next verses give some new terms; some of them of obvious meaning, none of much importance, except as showing a technique rather more advanced than that described in the other epic.

*tiraṣcīnagatāṇy eva tathā vakragatāṇi ca
parimokṣaṁ prahārāṇāṇi varjanaṁ paridhāvanam
abhidravanaṁ* āplāvam*² avasthānaṁ savigraham
parāvṛttam*³ apāvṛttam*⁴ apadrutam*⁵ avaplutam
upanyastam* apanyastam* yuddhamārgaviçāradāu
tāu viceratur anyonyam.*

3. Grammatical notes.

1. *Patinā*, 'husband,' Mbh. iii. 69. 41; so R. vii. 49. 17 (*apāpā*, *patinā tyaktā*).
2. *Brahmaṇā lokakarṣṇā* (*bhagavatā*), R. vii. 37. pr. 1. 10.
3. *Tē* for *tvām*! R. vii. 49. 10: *apāpāṁ vedmi*, *Sīte*, *te* (B. *tvām*). Compare Pischel, ZDMG. xxxv. 715.
4. *Yānti* is common enough to need no special mention, R. vii. 26. 47, etc.

¹ Compare my *Ruling Caste*, p. 353, note.

² Compare *āpluta* in military sense. The word *āplāva* is starred in pw. It is defined here by the Commentator as 'sneaking slowly up to the opponent.' The preceding word is cited (in pw.) from later literature.

³ This word is also starred in pw. but defined as 'das Sichwälzen,' which doubtless describes *parāvṛttam* well enough, the Commentator here saying *parāṇmukhagamanam*.

⁴ This word is also starred in pw., but defined as 'das Sichwälzen eines Pferdes,' here obviously unsuitable. The Commentator explains it as 'creeping up from the side.'

⁵ This and the following, except *avapluta*, which is here defined as trying to seize the opponent's foot, are not found in the lexicons. Like the preceding they are termini technici expressing special manoeuvres which, in so far as they are not of self-evident meaning, are explained by the Commentator probably in a very arbitrary manner. The combination *apani* + *as* is noteworthy. According to the Commentator it expresses here an extension of the arm to seize the opponent's arm.

5. A case of *mā* with future imperative occurs in R. B. vii. 38. 113 : *mā vināṣaṁ gamiṣyadhvam*, where C., 35. 63, has the first person, *gamiṣyāma* (sic).

6. *Anv-ajāgrat* = *ajāgarīt*, R. ii. 50. 50.

7. *Vinā* with precedent ablative : *bhartus tasmād aham vinā*, R. vii. 24. 14 (*mayā vinā*, 13).

8. Locative : *asyām evā 'paraṁ vākyaṁ kathāyām upaakrame*, R. vii. 80. 1.

9. Double abstract : *sattvatā*, R. vii. 22. 10 (*laghu*°).

10. Inverted bahuvrīhi : *dṛṣṭvā daṇḍotyataṁ Yamam*, R. vii. 22. 36. Compare *udite vimale candre, tulyaparvatavarcaśi*, ib. 26. 2, "the moon rose glorious as (*tulya*) Kāilāsa."

11. Example of late epic syntax, *Uttarakāṇḍa* (vii. 23. pr. 5. 39) : *nṛtyantyaḥ paṣyate tāṁs tu*, nom. for acc., fem. for masc., middle for active.

4. Archaeological notes.

On page 36 of my *Notes from India* in the last volume of this Journal (vol. xix. Second Half) I have raised the question whether we can trust the archaeological data of sculptures; whether the north *torana* at Sānchi reproduces a conventionalized headstall, which obtains, as I showed from still later sculptures, after the bit is in actual use. In connection with this matter Professor Burgess has recently sent me photographs of horses wearing bits (and showing perfectly the twofold, in distinction from the threefold, headstall, spoken of *loc. cit.* p. 30), as represented at Bhāja, presumably c. 200, B. C. Either Sānchi precedes this date, as here the north *torana* has no bitted horses, or conserves older forms, as do other sculptures and even wall-paintings, which have been repudiated by the artists of the other *toranas*.

Professor Burgess informs me that on p. 39 of the article referred to, when speaking of "bands around the thighs" of the veiled Jain at Bādāmi, I should have said "snakes coiling round his legs." The misquotation was due to lack of proper references when the note was made, on the spot, and not verified afterwards. The incidental statement that in this same cave a Buddha is represented is kindly criticized by the same correspondent, who says, "I am not aware that a figure of Buddha has ever been found in a Jain cave or vice versa."

On page 163 of my *Ruling Caste*, note, I have instanced, from the older epic, rules of safe-conduct in the case of the ambassador.

At the same time I remarked, "There is evidence that his rights were not always maintained." This is putting it mildly from the point of view of the didactic Rāmāyaṇa, which advocates a looser morality in this regard, and says that, although killing an ambassador is not permissible, yet if he speak unpleasantly he may be disfigured, beaten with a whip, shorn, or branded. This is in fact the law, but the practice may perhaps have extended to death, for in the epic scene the king desires this and cites the rule, "no sin in slaying sinners", the sinner here being one that bears an unpleasant, *apriya*, message. "No, no," says the pious adviser, *na dūtavadhyāṁ pravādanti santaḥ*; "but the permitted punishments, *dr̥ṣṭā bahavo daṇḍāḥ*, you may inflict on an ambassador are *vāirūpyam aṅgeṣu kaṣā'bhūghāto māuṇḍyam tathā lakṣaṇasannipātaḥ*, *etān hi dūte pravādanti daṇḍān vadhas tu dūtasya na naḥ gruto 'sti*, R. v. 52. 11, 14-15; or as B. has it: *evamvidhān arhati rūkṣavādī daṇḍeṣu dūtasya vadho na dr̥ṣṭaḥ* (48. 6)." In C. it is a question of the ambassador being *persona non grata*:

C. 19: *sādhur vā yadī vā 'sādhuh parāir eṣa samarpitaḥ
bruvan parārthaṁ paravān na dūto vadham arhati.*

In B. it is question of the nature of the speech:

B. 10: *sādhū vā yadī vā 'sādhū parāir vacanam arpitaṁ
bruvan parārthaṁ dharmajño na vadham prāptum
arhati.*

To take up another point touched upon in the *Ruling Caste*, the commentator to the Rāmāyaṇa gives *sādin* as synonymous with *sārathi*, and explains *mahāratha* in R. vi. 71. 19 as driven by four charioteers (or as containing this number), the descriptive epithet in the text being *catuṣsādisamāyuktaḥ*. This is worth mentioning, but I do not believe it. The same commentator, on R. vi. 69. 27, explains the troublesome word *anukarṣa* (*Ruling Caste*, p. 242; *Notes from India*, p. 35) as a piece of wood fastened over the axle to hold the pole, the most probable explanation yet given, as this block is always dragged with the car, and gets separated from it easily.